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## RECORD OF AMERICAN FOLK-LORE.

## NORTH AMERICA.

**ALGONKIAN.** *Powhatan.* In the "American Anthropologist" (vol. vi. n. s. pp. 670-694) for October-December, 1904, Mr. W. W. Tooker discusses at length "Some Powhatan Names," largely with reference to etymologies recently proposed by Mr. W. R. Gerard in the same periodical for January-June, 1904. Among the words treated are: Appamatuck ("the resting tree"), Quiyoughquo-hanock ("place where the lesser priests were initiated"), Rapahanock ("country of exceeding plenty"), Warraskoyac ("the top or point of the land"), Onawmanient ("a path where they were led astray or betrayed"), Orapikes ("a solitary water-place or swamp"), Werowocomoco ("sachem's house"), Wynauk ("winding about place"), Massawomek ("those who travel by boat"), Chickahominy ("hominy people"), *aitowh* ("plaything"), *attaangwassuwk* ("shining star"), *attemous* (from radical "to hunt"), *cattapeuk* ("sowing time"), *quannacut* ("long mantle"), *tapaantaminais* ("satisfied or contented with corn"), *uttapaantam* ("food that contented them"), *cutssenepo* ("middle-aged person"), *cuttoundg* (an onomatopoeic term), *kekataugh* ("one remains"), *matchcores* ("great mantle of deer-skin"), *pawcohiccora* ("made from broken or pounded shells"), *matatsno* (typographical error for *menatano*), *nimatewh* ("he is my brother"), *nahapue* ("he that abides"), *aspamu* ("our abode"), *ottawam* ("our possession"), *Uttasantasough* ("he speaks a strange language"), *paqwantewun* ("clean apron"), *bagwanchybassen* ("it bindeth about"), *puttewas* ("he is covered"), *outacan*, *wintuc* ("head-heavy"), etc. Incidentally, Algonkian words for "stream," "dog," "rainbow," "season, time," "man," "dish," etc., are discussed. To the study of the Virginian dialects of Algonkian Mr. Tooker has devoted some sixteen years, and his *flair Algonquin*, no less than his *sprachgefühl*, appears to advantage here, for he seems to have decidedly the best of the argument. — *New Jersey.* In his "Personal Names of Indians of New Jersey" (Paterson, 1904, pp. 83), Mr. William Nelson, whose monograph on "The Indians of New Jersey" (pp. 168) appeared in 1894, publishes "a list of 650 such names, gleaned mostly from Indian deeds of the seventeenth century," thereby earning the lasting gratitude of the onomatologist, and at the same time adding to the rather scanty linguistic records of the New Jersey Lenapé (the author estimates that the dictionaries and vocabularies of the Lenapé tongue extant "furnish perhaps 3,000 different words"). Names prior to 1664 were written by the Dutch (except a few on the Delaware by Swedes), after 1664 mostly by English-

men, though deeds for lands north of Newark were usually drawn up by Dutch scriveners,— also many in Monmouth and Somerset counties. Women's and children's names often appear, but "because an Indian squaw or child joins in a deed, it does not necessarily follow that the aborigines recognized the woman's right of dower or the child's inheritance in lands." In comparatively few cases is the etymology of these names known or given.— *New Brunswick*. In the "Bulletin of the Natural History Society of New Brunswick" (no. xxii. 1904, pp. 175–178, 1 pl.) Professor W. F. Ganong writes briefly "Upon Aboriginal Pictographs reported from New Brunswick." Hitherto but four aboriginal pictographs have been reported from New Brunswick,— Gesner's wood picture, the St. George stone medallion, the Passamaquoddy marked boulder now in the University of New Brunswick Museum, and the Oromocto carved sandstone boulder. Of these the third and fourth are most likely not of human but glacial origin, the second is probably not of Indian workmanship, and the first has long ago crumbled to dust. At French Lake Professor Ganong's party discovered, in July, 1903, what may be a real aboriginal pictograph.— *Mascouten*. In a brief paper in the "American Antiquarian" (vol. xxvi. 1904, pp. 84–88) entitled "Site of Mascouten Rediscovered," Rev. Thomas Clifford writes of the "Indian city," described by Dablon in 1675 as located "in the midst of a terrestrial paradise," but which, after the French and Indian wars, vanished utterly. Its location became one of the problems of Wisconsin archaeology. According to the author, Mascouten was "exactly in Seymour's Valley, at the head of Mud Lake, on the banks of the Hihorokera, or Running Swan." The much-sought fortification mounds are at Port Hope. A natural fortress is this valley.— *Arapaho*. Mr. C. S. Wake's article on "Nihancan, the White Man," in the "American Antiquarian" (vol. xxvi. 1904, pp. 225–231), discusses the character of Nihancan (who corresponds to the Ojibwa Manabozho, the Blackfoot Napi, etc.) as he appears in the "Traditions of the Arapaho" recently published by Dr. A. L. Kroeber. In Arapaho *Nihancan* is now "the ordinary word for white men," as *Vihuk* (a mythological figure) has given his name to them in Cheyenne. To Nihancan the spider corresponds, as in Ojibwa the rabbit does to Manabozho. Nihancan figures in Arapaho mythology and tradition as creator (or rather changer, perhaps), giver of death, a sensual being, an evil-disposed person, a deceiver, a trickster, an ungrateful individual, etc. The complexion of the whites, resembling the sacred white of certain animals, etc., is suggested as having led to the transference of the name.

ATHAPASCAN. *Nahane*. In the "Transactions of the Canadian Institute" (vol. vii. 1904, pp. 517–534, 2 pl.) Rev. A. G. Morice has

an article on "The Nah'ane and their Language." The topics treated are the name ("people of the west"), tribal divisions and numbers (now *ca.* 1000 souls), physical characters, etc. (Nah'ane are pure Déné "neither in blood, customs, nor language"), institutions and customs, language (pp. 526-534). Some evil influences of white contact are very noticeable (syphilis, drunkenness, etc.), and the Tlinkit of Ft. Wrangell have not improved them by intermixture. The eastern Nah'ane differ from the western in physique, culture (the former have not been so adaptive-minded as the latter), etc. The author informs us that in the house of his hosts (western Nah'ane) "were to be seen, besides gilt bronze bedsteads, and laces of all kinds, two sewing-machines, two large accordions, and, will the reader believe it? — a phonograph! All this in the forests of British Columbia, north of the 58th degree of latitude!" The "new order" of things is also exemplified "in the small travelling-trunks bought from the whites, which are to be seen planted on two posts, in several places along the trails, and which contain some of the bones of the dead picked up from among the ashes of the funeral pile." The language of the western Nah'ane possesses a regular accent, "something quite unknown in all the northern Déné dialects;" this feature, Father Morice thinks, is due to Tlinkit influence. There is also a marked song-like intonation of speech. Nah'ane is an eclectic language, and its vocabulary contains fully 40 nouns borrowed from Tlinkit, besides several terms from the Kutchin, Hare, and Chippewyan dialects, and even one word from Tsimshian, the name for snake, that reptile not being found in the Nah'ane territory. Several English words also have been adopted, and a few others from the Chinook jargon. On page 531 are given the Nah'ane names for the months. Another peculiarity of the language is the possession of the numbers one, two, three, as "perfectly regular verbs, conjugated with persons and tenses." The Nah'ane language is "much less complicated and verbally poorer than the Carrier," — also "less pure in its lexicon, more embarrassed in its phraseology, and, owing to its accent, even more delicate in its phonetics." — *Navaho*. Mr. C. S. Wake's "The Navaho Origin Legend" (American Antiquarian, vol. xxvi. 1904, pp. 265-270) résumés the origin-legend of the Navahos as given by Dr. Washington Matthews in his "Navaho Legends," published by the American Folk-Lore Society in 1897. This legend Mr. Wake considers "typically American in its contents, not only containing many incidents as parts of a connected whole, but giving a detailed account of the emergence from underground of the Déné (Navaho), which is the usual explanation of the appearance of men on the earth current among the Indian tribes." — *Hupa*. Mr. P. E. Goddard's two monographs, "Life and Culture of the Hupa" (Univ. of Calif.

Publ. Amer. Arch. & Ethnol. vol. ii. 1903, pp. 1-88, 30 pl.) and "Hupa Texts" (*ibid.* pp. 89-368) are valuable additions to our knowledge of the folk-lore of the Californian Athapascan. In the first, the author treats environment, history, villages, houses, dress, food, occupations of men (bow and arrow making, net making, hide-dressing, pipe making, etc.), occupations of women (basket making), measures, social customs (sex and motherhood, care of children, dawn of womanhood, courtship and marriage, restrictions for women, daily routine), social organization, amusements, war, diseases and their cures, burial customs, religion (deities, feasts, dances, religious attitude). The Hupa "have no migration myth nor legends relating to a time before their coming to the region" (p. 7), and according to their ideas "their first ancestors came spontaneously into existence in the valley itself." Their seclusion has been so great that "60 years ago the news of the coming of white men had not reached them," and "they knew nothing of the Spaniards to the south nor of the English-speaking people to the east and north of them." They number at present some 450. The dwelling of the Hupa was the *xonta*, besides which they had the *taikyuuw*, "sweat-house," and the *mintc*, or menstrual lodge of the women. Chin-tattooing was practised by all mature women, and "delicate marks were placed on the chins of quite young girls, the number and size of which increased with later life." The common measure of value was the decorated dentalium shell,—"money" was strung on strings reaching from the thumb-nail to the point of the shoulder. And, "since all hands and arms are not of the same length, it was necessary for the man, when he reached maturity, to establish the value of the creases [used to determine length of shells] on his (left) hand by comparison with money of known length as measured by some one else." Besides this he had also "a set of lines tattooed on the inside of his left forearm," these lines indicating the "length of five shells of the different standards." This shell-money was carried in boxes of elk-horn. The women slept in the *xonta*, the men in the *taikyuuw*. Small children are seldom punished or handled roughly,—"they are thought to be above the natural and likely to disappear, going to the world of immortals if they are ill-used." The dances of young girls are very curious. Courtship "often extended through a summer and a winter," and a man's standing in the world "depended on the amount of money which had been paid for his mother at the time of her marriage." The typical family "consisted of the man and his sons, the wife or wives of the man, the unmarried and half-married daughters, the wives of the sons, and the grandchildren; and in addition to these, sometimes, "unmarried or widowed brothers and sisters of the man and his wife." The next unit above the family

was the village. Personal insult or injury is followed by "absolute non-intercourse," and matters are ultimately settled by a go-between. The chief games of the Hupa are four, and "the contestants are not individuals but social or ethnic units (village against village, tribe against tribe)." In war "medicine-making" had an important rôle. Disease was due to an invisible foe, and pain was a substance to be removed from the body, wherein it had come to be lodged. There were two kinds of "medicine men," the "dancing doctor" and the "sucking doctor," the diagnoser and the curer. The Hupa had a great wailing ceremony for the dead. The chief divinity is Yimantūwiñyai ("the one who is lost across the ocean"), a sort of "transformer." Among the festivals are "salmon feast" and "acorn feasts;" also three great dances, "winter," "summer," and "fall." On these dance occasions the Hupa "maintains a pious frame of mind." These people have also "a reverence for language," and for them also "the trails were sacred." An undercurrent of deep religious feeling belonged to them in many respects. In "Hupa Texts," Mr. Goddard publishes native version, interlinear translation, and free English rendering of 14 myths and tales, and 37 texts relating to dances and feasts, "medicine" formulæ, etc. These texts, which are "offered primarily as a basis for the study of the Hupa language," were collected chiefly in 1901, a few in 1902. Of the "creator and culture hero" myth we learn that but one Hupa, a woman, knows it in its collective form. Yimantūwiñyai, though the first person to exist, had a grandmother, to whom he returned after his labors. In the "dug-from-the-ground" myth appears the boy-hero. "Rough-nose" is a story of the "world above." In some of the other legends figure owl and coyote, three sisters, etc. Fire was discovered by Old-man-across-the-ocean, who twirled a stick on a piece of willow. In some of the other legends the origins of various dances are told. The collection of "medicine formula" is particularly valuable for comparative study. The folk-lore data have their value enhanced by the fact that they are given in the native language.

PUEBLOS. In his article on the "Archæology of Pajarito Park, New Mexico" (*American Anthropologist*, vol. vi. n. s. 1904, pp. 629-659) Professor Edgar L. Hewett devotes some space to pictographs (pp. 651-653, with figs.) and mortuary customs (pp. 655-656). Petroglyphs are found all over the Park, but are particularly numerous and well preserved at Puye. One of the glyphs "pictures an ancient Tewa legend, which, in modern times, has been developed into the 'Montezuma' legend of Pecos, Taos, and other pueblos." On Tehregá cliff is a fine petroglyph of the plumed serpent. Some of the pictographs are pecked, others incised with a sharp tool. At Tehregá and Tsankawi four modes of burial occur,—communal mounds,

caves or crypts, intra-mural chambers, under fireplaces in living-rooms.

**SALISHAN.** *Si'ciatl.* To the "Journal of the Anthropological Institute" (vol. xxxiv. pp. 20-91) for January-June, 1904, Mr. Charles Hill Tout contributes a "Report on the Ethnology of the Si'ciatl of British Columbia, a Coast Division of the Salish Stock," containing, "with the exception of a few folk-tales, all that may now be gathered of the past concerning this tribe." They are now, "outwardly, at least, a civilized people, and their lives and condition compare favorably with those of the better class of peasants of western Europe." They number some 325 souls and are Catholics, having been converted by the Oblate Fathers (to whose efforts their present welfare is due) more than forty years ago. The ethnographic and sociological section of the Report treats of tribal names, genealogy and septs, castes and classes, shamanism and *sulaism*, dress, dwellings, food, household utensils, puberty customs, mortuary customs, beliefs, times and seasons, etc.; the archaeology of middens, cairns, and fishing works. In the section on traditions, the native text, interlinear translation, and free English versions are given of tales and legends concerning: The Beaver, the Wolf and the Wren, The Sun Myth, The Salmon Myth, The Eagle and the Owl, The Seal and the Raven, A Si'ciatl Prophecy. Of the following the English text alone is given: The Thresher Myth, The Eagle People, The Mink and the Wolf. Linguistics occupy the rest of the paper, a sketch of phonology and grammar and an extensive vocabulary (pp. 78-90, two columns to the page).

**SONORAN.** *Cora.* In the "American Anthropologist" (vol. vi. n. s. 1904, pp. 744-745) Dr. A. Hrdlicka has a note on "Cora Dances." The Cora or Nayarit Indians of the territory of Tepic (western Mexico), who number some 3000, and belong to the more primitive tribes of the country, have characteristic dances, "held on special occasions, such as feasts, or, as in the instance witnessed by the writer, during a visit by strangers," in the evening by the light of a bright fire. The dancing is done on a box (hollowed from a single log) called a *tarima*, in a way suggestive of an Irish jig. The dances known as *charaves* and *sones* were witnessed by the author at Guainamota in October, 1902. The music is "semi-Indian" and the dances have Spanish elements, "but enough of the aboriginal remains to make them worthy of ethnologic interest."

**UTO-AZTECAN.** *Mexican.* In "Globus" (vol. lxxxv. 1904, pp. 345-348, 5 figs.) H. Fischer writes about "Eine altmexikanische Steinfigur," describing a nephritoid figure of Quetzalcoatl, the ancient Mexican wind-god, now in the Stuttgart Museum. Its exacter origin is unknown. The god is represented in part as a skeleton.

The workmanship is excellent. — In the same periodical (vol. lxxxvi. pp. 108–119) Dr. K. Th. Preuss has an article on “Der Ursprung der Menschenopfer in Mexico.” The topics considered are the renewing of the sun and fire gods, the death of the deities of rain and vegetation, the origin of the sacrifice of deities, etc. In Mexico human sacrifice had the same sense as animal sacrifice. The sun-renewal ceremonies with their god-killings are dramatic acts of “magic.” When gods are “opened,” as in sacrifice, their efficacy is great, — so, too, with men and other victims, — and gods can charm with blood as well as other beings. The real object of the death of the god, the increase of his divine gifts to men, was later complicated with other ideas. — In his “El monolito de Coatlinchan” (Mexico, 1904, pp. 27), presented to the International Congress of Americanists at Stuttgart (August, 1904), Dr. Alfredo Chavero discusses the question whether this “idol” represents the god Tlaloc, as has been supposed, reaching a negative conclusion on this point. The divinity figured in the monolith is female, not male, and represents Chal-chiuhtlicue, the goddess of waters. — In the “Mitteilungen der Anthropologischen Gesellschaft in Wien” (vol. xxxiv. 1904, pp. 222–274, 71 figs.) Dr. Edward Seler publishes a detailed study of “Die holzgeschnitzte Pauke von Malinalco und das Zeichen *atl-tlachinolli*,” in which he criticises Preuss’ recently expressed ideas concerning the gods of fire as fundamental in ancient Mexican religion. The usual translation of the sign in question as “water and fire” is not exact, *tlachinolli* signifying not “fire,” but “the burned.” The whole expression *atl-tlachinolli* probably means “prisoners have been taken; (the town) is burnt,” which could readily enough take on the signification of “war,” which the term had in the dictionaries, etc. A noteworthy example of this sign occurs on the wooden drum from Malinalco, in the Tenancingo District (State of Mexico). This drum is described in detail. — As vol. i. no. vii. of the “Papers of the Peabody Museum” (Cambridge, December, 1904, pp. 26, 5 pl. and 8 figs.) is published Mrs. Zelia Nuttall’s “A Penitential Rite of the Ancient Mexicans,” in which is presented valuable material collected from Sahagun, Motolina, Duran, Mendieta, the Chronicles of Tezozomoc, etc., concerning the rites of tongue and ear-piercing among the ancient Mexicans, a painful rite practised by young and old in every-day life and not confined to priests.

#### CENTRAL AMERICA.

MAYAN. In “Globus” (vol. lxxxv. 1904, pp. 361–363) E. Förstemann discusses “Die Stela I von Copan,” which he assigns to a date 1496–1510 A. D., and interprets the inscription as relating to the appearance on the coast of unknown foreigners. This inscription

resembles that of Piedras Negras, which dates from almost the same period. — In the "Journal de la Société des Américanistes de Paris" (vol. i. n. s. 1904, pp. 289-308) M. Désiré Charnay discusses "Les Explorations de Téobert Maler," — his researches in the Usumasintla Valley, etc. Charnay objects to the displacement of the name of Lorillard for the ruined city, also to what he calls a "Washington mania for changing or modifying names consecrated by use." The term *acropolis*, used by Maler, is also objected to, since the structures in question were "not at all fortresses." He agrees with Maler in thinking Palenque in existence at the time of the Conquest, but holds that "Lorillard city" was not the scene of the visit of Cortes. Palanque, formerly called Tula or Tollan, was, he thinks, "the capital of Tulapan. Tikal also is "Toltec," but Tayasal Maya. Copan is for Charnay the most modern of these "cities," and "Toltec." The most ancient civilization of this region (Comalcalco) dates from the eleventh century of our era, the latest (Tayasal) from the seventeenth, — the whole civilization being relatively quite modern. — As vol. iv. no. i. (Cambridge, Mass., December 1904, pp. 47, 1 pl. 65 figs.) of the "Papers of the Peabody Museum of American Archæology and Ethnology, Harvard University," appears Dr. Paul Schellhas's "Representation of Deities of the Maya Manuscripts" (second edition, revised), translated by Miss Selma Wesselhoeft and Miss A. M. Parker, and revised by the author. The deities considered are the death-god (with whom are associated the war-god, the *moan*-bird, the dog, a blindfolded human figure, two isolated figures, and the owl), the god with the large nose and lolling tongue, the god with the ornamented face, the moon and night god, the maize-god, the god of war and of human sacrifices, the sun-god, the *chicchan* god, the water-goddess, the god with the ornamented nose, the old, black god, the black god with the red lips, the god of the end of the year, the old-woman goddess, the frog god, — these various gods are numbered A to N. Of mythological animals the following are discussed, the *moan*-bird, serpent, dog, vulture, jaguar, tortoise, snail, owl, ape, scorpion, bee, bat (only on pottery). The god B appears twice as frequently in the MSS. as any other. Next in order come D and E. — To the "Transactions of the Department of Archæology, Free Museum of Science and Art" (vol. i. 1904, pp. 61-66), of the University of Pennsylvania, Dr. George B. Gordon contributes a brief article on "Chronological Sequence in the Maya Ruins of Central America." The later migrations of the Mayas were from south to north, and at Copan is the earliest date known. From Copan to Chichen Itza measures about three centuries. While such a movement was going on, however, the older cities continued to flourish. Geometrical ornament is later than the highly

decorative if distinctly conventional style. The strongest evidence of the greater antiquity of Copan is to be found, according to Dr. Gordon, in "the conditions underlying the foundations of the ruined buildings that occupy the surface." Maya culture was developed *in loco*. The author is confident that dates earlier and later than any now known will be discovered in the future.

**COSTA-RICA.** In the "Journal de la Société des Americanistes de Paris" (n. s. vol. i. 1904, pp. 153-187), M. Raoul de la Grasserie discusses at some length "Les langues de Costa Rica et les idiomes apparentés." The grammatical peculiarities of Bribri, Terraba, Brunca, Guatuso, Chibcha, Cuna, Koggaba (Arvak type), are briefly set forth, and on pages 175-182 lexical and other resemblances are considered, while pages 183-187 are occupied with comparative vocabularies of Bribri, Cabecar, Terraba, Brunca, Guatuso, Chibcha, Dorasque, Guaymi, and Cuna. Uhle, Thiel, and Pittier's comparisons are repeated, and the table of tribes on pages 156-158 is from Brinton.

#### WEST INDIES.

**CUBA.** Dr. J. Walter Fewkes's article on "Prehistoric Culture of Cuba," in the "American Anthropologist" (vol. vi. n. s. pp. 585-598, 4 pl.) for October-December, 1904, is based on studies and collections made by the author during a visit to the island in 1904. After a brief introduction and a historical sketch of Cuban archaeology the author discusses various archaeological objects (stone idols, ceremonial celts, clay heads, etc.). Dr. Fewkes recognizes three phases of aboriginal life in the original colonization and prehistoric culture of Cuba: (1) the primitive cave-dwellers of the central region and western extremity of the island, (2) the fishermen living in pile-dwellings in some places, (3) the Tainans, having the true Antillean stone age culture, derived from Hayti and Porto Rico. While "the connection of the coast fishermen of Cuba with the shell-heap and the key population of Florida was intimate," the question still remains open as to which was derived from the other. Concerning the cave-dwellers and "the rude savage race of Cuba," little can be said, but "it is probable that these people were lineal descendants of those whose semi-fossil skeletons found in caves have excited so much interest, and no evidence has yet been presented to prove that this race had vanished when Cuba was discovered by Columbus." The Tainan or Antillean culture, which reached its highest development in Porto Rico and Hayti, "came to both these islands from South America, but had grown into a highly specialized form in its insular home." The resemblances of the coast peoples of Florida and Cuba were probably due to contact and interchange of culture.

## SOUTH AMERICA.

**ANDEAN CHACO.** In his article, "Einiges über das Gebiet, wo sich Chaco und Anden begegnen" (*Globus*, vol. lxxxvi. pp. 197-201), E. Nordenskiöld describes flint implements from the Puna de Jujuy, the stone-heaps of the Puna Indians where sacrifices to Pachamama are made, the pottery-making of the Chiriguano, the fire-making of the Chorotes, etc. In this region there are many evidences of the former existence of a culture higher than that of the makers of the flint implements, — the fine pottery, etc., indicate this. In one of the graves the author found a skeleton with a pipe-like object in his mouth, "made of the arm-bone of a man."

**AYMARAN.** In his article on "The Cross of Carabuco in Bolivia," in the "American Anthropologist" (vol. vi. n. s. pp. 599-628) for October-December, 1904, Mr. A. F. Bandelier endeavors to "place on record all known information on this topic as an incentive to more complete investigation." The wooden cross of the Aymaran village of Carabuco, on the eastern shore of Lake Titicaca, north of La Paz, is first mentioned in the latter half of the sixteenth century. Since then the facts indicate that "the origin of the cross is connected with Indian lore purporting to be *primitive*, in the sense that it *antedates Spanish colonization*." Mr. Bandelier discusses also "a series of tales (mostly told *ca.* 20 years, or less, after the coming of Pizarro) related by the aborigines of Peru and Bolivia to the Spaniards at an early day, and which are connected with the cross of Carabuco and the story of Juan Rubio," — the last was told to the author by a Peruvian Quichua. These tales embrace "the traditions about Tonapa," etc. The *Tonapa* of Salcamayhua and Ramos is probably the *Viracocha* of Betanzos and Creza. *Viracocha* seems to be a Quichua word, the interpretation of the first syllable of which as "froth or foam" the author considers "entirely gratuitous, the whole word signifying really something that will not sink, but floats on the surface of water" (cf. the tale of Tonapa floating on the waters of Lake Titicaca). *Tonapa*, apparently, is neither Quichuan nor Aymaran. This valuable and interesting paper adds to our knowledge of South American folk-lore, and will help to solve the problem of the aboriginal origin of the lore of Viracocha and Tonapa, the question of the influence of the first Europeans upon the minds and legends of the Indians.

**CARIBAN. *Bakairi.*** In "Globus" (vol. lxxxvi. pp. 119-125, 16 figs.) Dr. Max Schmidt has an article, "Aus den Ergebnissen meiner Expedition in das Schingúquellgebiet," giving an account of his observations among the Indians of the head-waters of the river Xingú in Brazil. Ornamentation and lead-pencil drawings are dis-

cussed, with some detail. The latter include a "picture" of the author, who is also given a necklace like the Bakairí men, and also another of him on horseback, and a third as archer. Interesting is the use of maize straw and cobs to make forms of animals, birds, etc. The geometric patterns of the wall-friezes of the Bakairí, like the patterns on the fire-fans, have their origin in the technique of manufacture.

**GUIANA.** In the "Journal de la Société des Américanistes de Paris (n. s. vol. i. 1904, pp. 133-151) M. Gabriel Marcel publishes "un texte ethnographique inédit du xviii<sup>e</sup> siècle," being an account of the Indians of Guiana in the end of the eighteenth century from a MS. of La Croix, a surgeon at Approuage, 1785-1787. Physical characters, clothing, religious ideas, marriage, man child-bed (now called *couvade*), festivals and dances, chiefs and captains, Indians as laborers, are briefly considered. Besides their own tongue these Indians had a sort of French-Indian jargon, and they also understood Galibi, "the general language of the Indians of Guiana." Round dances in imitation of animals were in use among them.

**TUPI-GUARANI.** In the first section of his article on "Die Indianer des Obern Paraná," in the "Mitteilungen der Anthropologischen Gesellschaft in Wien" (vol. xxxiv. 1904, pp. 200-221), Father Fr. Vogt discusses the Kainguá (name, dwellings, activities, hunting and fishing, mental characteristics, religious ideas, "magic" and shamanism, language,— vocabulary, pp. 208-214), the Guayakí, the Guayaná on the river Pirá pytá,— on pages 218-220 the Lord's Prayer and the Credo in old and modern Guaraní are given,— and the so-called Chirripá. The Kainguá have more marked religious ideas than the other tribes of the Upper Paraná,— their highest being is called Tupá, in whose honor they have festivals, particularly dances, in front of the dwellings of their caciques. The shaman, who is also healer, is greatly venerated among them.

#### GENERAL.

**AMERICAN ORIGINS.** To the "American Antiquarian" (vol. xxvi. 1904, pp. 105-115) Mr. C. Staniland Wake discusses "American Origins." Among the topics considered in relation to Old World culture are the Mexican merchants' staff, the god of trade, the swastika, astronomic ideas, stone monuments and sculpture, bronze objects, copper "money," the Votan and Quetzalcoatl legend, the winged globe, etc. The conclusion is reached that "early American culture was derived from the Asiatic stock to which the early Babylonians, who probably originated in Central Asia, belonged, or from the Phœnicians, who appear to have been intermediaries between Asia and the western world." *Arcades ambo!*

ART. Rev. S. Peet's illustrated article in the "American Antiquarian" (vol. xxvi. 1904, pp. 201-224), on "The Ethnography of Art in America," deals in a general way with the totem-figures of the Northwest coast, the animal fetiches of the Pueblos, the human effigies of the "mound-builders," the Iroquoian human-image pipes of Canada and New York, the pottery human-images of the Gulf Coast, the stone *zemes* of the Antilles, the figures of human beings, gods, etc., of Mexico and Central America, etc. Pictographs, graphic art, hieroglyphs, personal decorations, dress, textile arts, pottery, ornaments, basketry, musical instruments, are also discussed. The author endeavors to picture aboriginal American art "as it was before the discovery."

CODICES AND PICTOGRAPHS. In the "American Antiquarian" (vol. xxvi. 1904, pp. 137-152) Rev. S. D. Peet has an article on "Comparison of the Codices with the ordinary Pictographs." Between the "codices" of the Mayas and the pictographs of the more northern tribes, "a very close connection exists," and the religious rites and ceremonies suggested or portrayed in both were not so dissimilar as has often been supposed. The author discusses calendar, cardinal points, number 13, altars and costumery, day and month symbols, etc., representations of industries and occupations, symbols of particular divinities, astronomic ideas, etc.

FIRE-WORSHIP. Rev. S. D. Peet's article (American Antiquarian, vol. xxvi. 1904, pp. 185-192) on "The Suastika and Fire-Worship in America," discusses in a general way the fire-brand race of the Navahos and their sand-painting with its hooked cross, the Aztec ceremony of "new fire," etc.

INTERNATIONAL CONGRESS OF AMERICANISTS. In "Globus" (vol. lxxxvi. pp. 199-202) Dr. K. H. Preuss writes of "Der xiv. Internationale Amerikanistenkongress in Stuttgart, 18. bis 23. August, 1904," résuméing briefly the chief papers (there were 45 read). Among the topics treated were: The Share of the Swabians in the Colonization of America (P. Kapff), Discoveries of the Northmen (Y. Neilsen), Prehuman Period in the Equatorial Andes (H. Meyer,—"no traces as yet of 'diluvial man'"), The Age of the Megalithic Structures of Peru (C. R. Markham), Contributions of American Archaeology to the Science of Man (W. H. Holmes,—"five stages of world-culture, pre-savage, savage, barbarian, civilized, enlightened"), The American Origin of Syphilis (I. Bloch), The Ancient Settlement of Castillo de Teayo in Northern Vera Cruz (E. Seler), Paintings of Chichenitza (Miss Breton), Excavations in Tiahuanaco (Count G. de Crêque-Montfort), Archaeological Investigations on the Argentine Bolivian Frontier (E. von Rosen), Finds in Northeast Greenland (H. Stolpe), The Influence of the Social Divisions of the Kwakiutl

Indians upon their Culture (F. Boas), The Customs and Usages of the Pokonchi Indians of Guatemala (K. Sapper and V. A. Narciso), Peruvian Mummies (A. Baessler), The Chorote Indians of the Bolivian Chaco (E. von Rosen), Myths of the Koryaks and those of the Indians of the Northwest Pacific Coast and of the Eskimo (W. Jochelson), Ideas in the Myths of South American Indians compared with those of the North American Indians, the Japanese, etc. (P. Ehrenreich), The Occurrence of European Tale-Elements among the Argentine Indians (R. Lehmann-Nitsche), The Religious Ideas of Primitive Man (W. Bogoras), Hopi Prayer-Sticks (O. Solberg), Sun-Festivals of the Hopi compared with those of the Ancient Mexicans (K. Th. Preuss), An Ancient Mexican Green-Stone Idol (E. Seler), The Art of the Xingú Indians (H. Meyer), Eskimo Dialects and Migrations (W. Thalbitzer), Indian Linguistic Stocks in the United States (W. Currier), etc. The next Congress will be held in Quebec in 1906.

"IRELAND THE GREAT." With the title "La Grande-Irlande, ou pays des blancs pré-colombiens du Nouveau-Monde," M. Eugène Beauvois publishes in the "Journal de la Société des Américanistes de Paris" (vol. i. n. s. 1904, pp. 189-229) an article résuméing the accounts and references extant concerning the *Hvitramannaland*, or "Ireland the Great," of the old Norse records,—said to have been situated near "Vinland the good." The evidence of Aré Marsson, Bjoern Bredvikingappé and Gudleif, etc., is cited and the probable situation of the country discussed at some length. The author, who accepts the story of the Gaelic colony, places "Great Ireland" in the neighborhood of the present city of Quebec, rejecting the opinion of Storm, who looks on the "Great Ireland" tale as made up on the basis of monkish relations (the passage of Dicuil).

LEGENDS. In the "American Antiquarian" (vol. xxvi. 1904, pp. 23-28) Mr. C. Staniland Wake treats, in general fashion, the "Legends of the American Indians." The author holds that "although some Indian stories furnish evidence of contact with the white race, yet they may be regarded, on the whole, as embodying the early ideas of the native race and, therefore, as throwing valuable light on its past." Topics of domestic and social life, food, clothing, social relations, activities and amusements, government, etc., constitute one set of ideas embodied in these legends; character-depicting another; nature-beliefs a third.

NUMBERS. In the "American Antiquarian" (vol. xxvi. 1904, pp. 153-164) H. L. Stoddard has a rather curious article on "The Abstruse Significance of the Numbers Thirty-six and Twelve," intended as a summary of "some data which has a bearing upon the Discoidal Stone and Statues, uncovered near Menard's Mound, Ar-

kansas" (in the spring of 1901). The discoidal "is wrought out of jasper beautifully engraved, showing symmetry and perfection of design." The statue of the man, in the attitude of prayer, is of jasper, that of the woman, in the sitting posture, is of marble. The man "has a Mongolian cast of features," the woman "an Egyptian style of head-dress." The discoidal "has 36 principles of half circles composing one full circle," and on its under side "is a Phallic symbol showing the *yoni* conventionalized." The author's final conclusion is that "the synthetic hypothesis of the concomitant analogies indicate that there was an exchange of culture between Asia and America, and that the discoidal and images are an example of Asiatic culture."

**SUPERSTITION.** In the "American Antiquarian" (vol. xxvi. 1904, pp. 48-56) Rev. S. D. Peet writes of "Superstition a Means of Defence." The author considers that among the American Indians "the most interesting method of defence was that which came from the combination of religious symbols and mechanical contrivances," and holds that a good example of this may be seen at Ft. Ancient, Ohio. The totem-poles of the Northwest coast are other illustrations; also the peculiar figures carved on house-front posts in Polynesia, etc. Religious influence, rather than a physical or material barrier, served here as a protection.

**URN-BURIAL.** To the "American Anthropologist" (vol. vi. n. s. pp. 660-669) for October-December, 1904, Mr. Clarence B. Moore contributes a brief article on "Aboriginal Urn-Burial in the United States." Urn-Burials are reported from Sta. Barbara (vessels of stone), Arizona, New Mexico (?), Mississippi, Tennessee, Michigan, Alabama, Florida, Georgia, South Carolina. The facts indicate that "urn-burial occasionally was practised in the southern part of the United States, from ocean to ocean, though as yet a continuous line of occurrence has not been traced. It seems to have been "almost unknown in the north." This may have been due to the "much greater use of pottery in the south." In part of the southwest and in the extreme southeast cremated remains were placed in urns. Burial in urns occurs in conjunction with other forms of burial.

*A. F. C. and I. C. C.*